HISTORIAN'S OFFICE,
Church of Jesus Christ
of Latter-day Saints.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Behold, a virgin shall be with child, and shall bring forth a son and they shall call his name Emmanuel, which being interpreted is, God with us."—MATT. 1: 23.

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THE LEAVEN OF LIFE.

BY ELDER MATTHIAS F. COWLEY, IN THE "IMPROVEMENT ERA."

IT is marvelous how the changes in modern Christian teachings bear testimony that Joseph Smith was an inspired prophet of the Lord. He declared that the Gospel revealed to him would yet revolutionize the religious world. In fulfillment of his words, we may cite a number of doctrines, now accepted by many Christians, which were first taught in this age of the world by that latter-day prophet. When he announced them, they were derided as heresies by religious ministers. Among these doctrines was the principle of salvation for the dead—those who have lived and died without the Gospel in this life would have an opportunity to receive it in the world to come. In later years, these views were advocated and ably defended by the renowned orator of the Brooklyn pulpit—Henry Ward Beecher, by Dr. Thomas, of the Methodist church in Illinois, and doubtless by many other exponents of modern Christianity.

The law of tithing was revealed to the prophet Joseph and established as a standing law of the Church as early as 1838. In the practice of this divine law by the Latter-day Saints, they were made light of by their opponents, who said that tithing was but a scheme of designing men to enrich themselves at the expense of the people. A few years ago, a Methodist gentlemen handed me a pamphlet, and remarked as he did so: "This explains one of the strongest doctrines of your faith, and I wish you to read it through." After reading it, I was not a little surprised to learn that it was a strong argument in favor of the law of tithing. The evidence was brought forth in a clear, convincing manner, from the Old and New Testaments. The

recommendation was made that all Christianity should adopt the law of tithing as a rule of faith and practice. This tract was written by a Methodist preacher. Only last year, 1903, the Epworth League of the Methodist Episcopal church of Los Angeles, California, entered into a solemn covenant that they would consecrate one-tenth of all their income, annually, to the cause of truth, as exemplified in the law of tithing.

Explanatory of their views and intentions, they published the following card:

GOD'S FINANCIAL PLAN.

Believing that all Christians should systematically and sacredly set aside a certain proportion of their income for the cause of Christ; and, furthermore, that it is the plain teaching of God's word, and His financial plan, that one-tenth of our income belongs to Him; therefore, we hereby covenant with God and one another, that we will set aside one-tenth of our income, hold it as a sacred trust and give it for the cause of Christ. That we, who make this covenant by attaching our names hereto, shall be known as the members of the Tithing Band of the Epworth League, First Methodist Episcopal Church of Los Angeles.

Joseph Smith taught, and the Book of Mormon teaches, that innocent children, who die before arriving at the age of accountability, are redeemed by the blood of the Savior. This doctrine was also set down as a heresy, and ministers said that thousands of children were in hell, as a result of somebody's failure to secure for them the baptismal ordinance. This doctrine, denounced in the Book of Mormon as "an abomination in the sight of God," was strenuously taught by one faction of Christians for more than two hundred and fifty years. Now comes the great National Convention of Presbyterians, held in Los Angeles in 1903, and officially discards the doctrine of infant damnation as being untrue, unscriptural, unmerciful, inconsistent and unjust. We are glad to see them make a little closer approximation to the truth. Had they listened to and heeded the voice of an inspired prophet, they might have dispensed with this false and cruel dogma three-quarters of a century ago.

In the matter of new revelation, the Prophet Joseph said that if the world would not receive the revelation of God to him for their salvation, that revelations would be given from beneath. At the time of this prediction, spiritism had not developed in America; but soon after this, the work of spiritual mediums began in New York, through the instrumentality of two young ladies by the name of Fox. Since then, clairvoyance, hypnotism, spirit-rappings, and all manner of manifestations from that source, have been witnessed by the people. Signs hang over the sidewalks to be read by the passers-by, "Madam ———, clairvoyant. Spiritual communication with the dead for twenty-five cents" (or some other paltry sum). In these spirit rappings, neither the spiritual nor intellectual well-being of man is promoted. No rule of conduct is given, no special mission to the children of God is assigned; and yet thousands, actuated by morbid curiosity and superstition, prefer this to the revelations of God which point the way to eternal truth, and lead men to an understanding of the plan of salvation.

In the matter of men and women being entitled equally to a uniform understanding of the Gospel and the enjoyment of the gifts, blessings, and

powers, Joseph Smith taught, as Jesus did, that whosoever should do the will of the Father should know of the doctrine. All obedient observers of the laws and ordinances of the Gospel were to enjoy its spiritual gifts. In other words, no man, or set of men, constituting a ministry, should have a monopoly of the knowledge of God and the possession of spiritual light and power; but these blessings should be had and exercised by the people of God—men and women, old and young—to the extent of their confidence in and practice of His holy word.

Paul described the simplicity of true worship by saying that the gifts of the Gospel were distributed among the congregation, so that one might speak in tongues, another interpret, another prophesy, another relate a vision or a dream given him by the Lord; that healings, visions, revelations, gifts and blessings should be enjoyed by all the people. That these blessings have been restored to the earth, and exercised in the Church of Jesus Christ, cannot truthfully be denied by any man or woman acquainted with the facts. That such a condition should exist is coming to be admitted by some of the most thoughtful men of the age. To enjoy these blessings, the recipient must live for them, exercise his own personal faith, and live a pure life. It cannot be done by proxy. Mr. Drummond, in his popular work entitled, *Natural Law in the Spiritual World*, denominates the worship of the religious world generally a sort of deputy worship. The minister is a commissioner to provide spiritual food for the congregation, enough each Sunday to last them one week. The listener he names "the parasite of the pew." On page 339, he says:

"The interest in religion is purely parisitic. Their only spiritual exercise is the automatic imbibition, the clergyman being the faithful hermit-crab, who is to be depended on every Sunday for at least a week's supply. A physiologist would describe the organism resulting from such a process as a case of arrested development. Instead of having learned to pray, the ecclesiastical parasite becomes satisfied with being prayed for. His transactions with the Eternal are effected by commission. His work for Christ is done by a paid deputy. His whole life is a prolonged indulgence in the bounties of the church, and surely—in some cases, at least, the crowning irony—he sends for the minister when he lays down to die.

Mr. Drummond points out as a result of this form of worship, spiritual idleness, and says: "Any principle which secures food to the individual without the expenditure of work is injurious, and accompanied by the degeneration and loss of parts," and adds that, "A formal religion can never hold its own in the nineteenth century. It is better that it should not. We must either be real or cease to be. We must either give up our parasitism or our sons." He charges both the Catholic and Protestant world as exhibiting the fruits of this lifeless form of worship, and says, "Who will deny that this is a true account of the natural history of much of modern skepticism?'

The Savior said: "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?" On page 316 of his work, Mr. Drummond says: "For the strength or weakness of any religious system is best judged from the form in which it presents itself to and influences the common mind."

A proper conception of the Gospel, as taught by Joseph Smith, convinces

any honest mind, that no inducement can be discovered in the system which enlists the adherence of the man prone to sin, depravity or idleness. It requires that sincere repentance which demands a complete reform from every evil thought, word and practice. By carefully noting the history of its votaries, no one can long believe in the possibility of maintaining a life of sin, and retaining a membership in the Church. There is that about "Mormonism" which makes it impossible to lose one's self in the body of the whole—to bury his personal identity and life with the masses, and move with the current. Independent of all environments, of all outward safeguards, of all personal friendships, every Latter-day Saint is connected with the powers behind the veil, and this connecting wire is kept uncovered *only by a life of purity and honesty of purpose.* In other words, though a man may sin in secret, unknown to the world, his most intimate friends, and Church members, he cannot hide the fact that something is wrong; the Spirit is grieved and leaves him; his associates in the Church mark the change; and unless repentance and restitution follow, his standing is lost, and he falls by the wayside.

A Catholic friend in Georgia once asked the late Elder John Morgan this question:

"Elder Morgan, do your people confess their sins to the Elders, as we in the Catholic church confess ours to the priest?"

It was evening, and the lamp was burning. Elder Morgan placed his hand on the lamp screw and turned down the light, saying:

"Do you see any difference in that light?"

"Yes," said the other, "it is dimmer."

"So on," said the Elder, "we can turn it entirely out; and thus it is with our people. If they sin, the light that is in them becomes darkness, and we know it, whether they confess it or not."

The influence of "Mormonism," on the minds and lives of the people, is to unite them on an equal footing, with regard to the things of God: to give them a common interest, common hopes; to uplift them socially, morally, intellectually, spiritually, and in time to make them one in all things. The mere imitation of divine truths revealed, void, as they must be, of the life and heavenly force which ever accompanies the revelations of Almighty God, cannot implant in the sterile soil of sectarianism the choice seeds of Gospel truth which comprehends divine authority, includes living oracles, and inculcates the principles and ordinances of everlasting life.

The work of the Master is growing, directly and indirectly; the little leaven leaveneth the whole lump. His decrees are firm; His purposes, unalterable; and none can stay his hand. Surely no one can fail to perceive that that which was spoken by the God of Israel to Isaiah, many hundred years ago, is verily true, and literally fulfilled. Said the Lord to the prophet:

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah lv: 10, 11.)

Truly, this great work of the latter days is "A marvelous work and a wonder."

PROGRESS OF MISSIONARY WORK.

BY ELDER J. G. MCQUARRIE, PRESIDENT OF THE EASTERN STATES MISSION, AT THE GENERAL CONFERENCE, OCTOBER 7, 1904.

THERE are times, my brethren and sisters, when we feel we are separate, single individuals, and when we feel to draw down the shades and close the doors of our homes. There are other times when either a common sorrow or a common joy gives us the desire to throw up the blinds, to open the doors, and to invite all brothers and sisters to look into the light and comfort of our homes. So, too, there are times when we feel a desire to throw our souls open, that our friends and our brothers and sisters may look in and see the warmth, the love, and the joy that we feel for them. That is my feeling to-day. I wish I could throw my soul open to you, that you might see the love and the joy which I have in associating with my brothers and sisters after an absence of six months. It is such a pleasure for us to get back again among the homeguard, and to meet with our friends in Zion. One of the greatest joys that I have had, perhaps the greatest joy that the president of a mission feels is in meeting the mothers and the fathers of the noble sons or daughters that may be laboring under our guidance. To-day, as I looked into the eyes of mothers lit up with pride when I told them of the good works and noble deeds of their sons, and watched their eyes fill with tears and their faces quiver with emotion, I thought how grand it is to feel that warm, true, godlike love of a mother. I will not be able to meet all the mothers and fathers of the noble boys that I have the honor to preside over, but I want to say to you that they are all doing you honor where they are laboring, and without an exception, I believe, are giving God the very best that is in them; and that is all anyone can do.

In mission work, like other labors, there seems to be a kind of ebb and flow. Some seasons we reap a good harvest, while at others we do not get very much fruit from our labors. Last year was a very fruitful one. We gathered in the harvest. This year the results in the Eastern States mission, so far as baptisms are concerned, are not so encouraging. Still we have had enough success to keep us from being discouraged, and enough opposition to keep us stirred up. During the early part of the season, there was quite a severe storm which seemed to break with rather terrific force over the Eastern States mission, and while it did not shake any of those who were members of the Church, it seemed to blight some tender plants among those who were just commencing to investigate the Gospel, and of course those plants have not borne us any fruit. But we feel encouraged in our labors. Perhaps you have noticed in the papers the account of the re-baptism of John Rigdon, the only surviving son of Sidney Rigdon, who was a counselor to the Prophet Joseph Smith. Sixty-six years ago, I believe, John Rigdon was baptized by Hyrum Smith in the Mississippi river, and I think the Prophet Joseph Smith confirmed him a member of the Church. He was a bright, brilliant, promising youth, and I can not help but think of what he might have accomplished, where he might have stood in the councils of the Church, and how far his influ-

ence might have extended, if he had exerted all his energy in trying to establish the principles which God had revealed from heaven, rather than directing his mind toward the weaknesses of men. I feel grateful that the sons and daughters of the first families of the Church are gradually being gathered into the fold again. It is also a striking testimony to me, as it may be to others, when we witness such events, because men like Sidney Rigdon knew whether Joseph Smith was a prophet or not. There was no guess work on their part. Joseph testified that he and Sidney Rigdon saw Jesus Christ in the Kirtland Temple, and he was in a position to absolutely know whether he had witnessed this manifestation, and whether Joseph Smith was a prophet of God or not. And so, when the effort of his life was over, when he was about to pass into eternity, his son approached him and asked him what position he should take in reference to Joseph Smith—whether he was a prophet, and whether the Book of Mormon came as he said it did. With tears streaming down his cheeks, Sidney Rigdon testified that the Book of Mormon was true, that Joseph Smith was a prophet of God, and that the world would yet know it. That testimony clung to his son, and, ringing in his ears, made him afraid to die before being reconciled to the Church of Jesus Christ of Latter-day Saints. Oliver Cowdery was also in a position to know absolutely whether Joseph Smith was a prophet of God or not, and he, too, before he passed away, seemed anxious to come in at the door and regain his fellowship in the Church. This should be a witness to us, and especially to the young, of the truthfulness of the Gospel. Not only so, but it should be a warning also to the bright sons and daughters of Latter-day Saints, that they should not waste their energy in looking for and criticising the weaknesses of some frail individuals who may be placed in responsible positions, but that they should rather exert their energies in trying to establish the principles of the Gospel, which have been revealed for the very purpose of strengthening frail humanity. We are all weak, but the Gospel is true, and it will strengthen those who live it.

I feel not only to report the conditions of the Elders who are laboring under my direction, but also some of those who come to study and to gain technical and professional knowledge. I am glad to say that where they have the opportunity to attend our meetings, the great majority of them are trying to keep in touch with the Saints and with the Church, and in many instances they are reflecting credit upon the people of God and upon the community that is responsible for their training. In every instance where they try to live the Gospel and are not ashamed of the truth, they not only honor their people, but they honor themselves. I was glad to note that in the graduating class of the College of Physicians and Surgeons at Baltimore, where four gold medals were given, two of them went to Utah boys, and one of these was the first medal; and a good minister had the honor of reading out their names and awarding these prizes to our Utah boys. Another instance I will take pleasure in mentioning. In the graduating class from the law school in Washington two years ago, there was one young "Mormon" Elder who had preached the Gospel, and who had fainted on the streets from exhaustion and hunger while he was trying to proclaim these truths to the people. This "Mormon" Elder, who was competing in a class with the brightest and smartest

sons of America, was elected president of his class by acclamation—an honor perhaps that was never given to anyone before in that school.

I desire, in conclusion, to bear my testimony to the truthfulness of the Gospel. I testify that all those who will incorporate its principles in their lives and live them will know they are true. The Eastern States mission is in a fairly good condition. We are constantly growing a little, and some of our members our gathering to Zion. I am proud of all those that I have had the pleasure of meeting since I came here. I pray that the blessings of God may rest upon Zion, upon those who preside in the Church, and upon all the Elders who are laboring abroad, with those who preside over them, and I ask it in the name of Jesus Christ.

THE VALUE OF OLIVE OIL.

EVERY particle of food and drink that enters the stomach either benefits or harms the body.

Our health depends upon the quality of fuel we furnish for the running of our human engine. The best is obtained from nature's storehouse. Too much care can not be exercised in the selection of pure foods. We should demand of our grocer a guaranty as to the purity of all food.

Olive oil is one of the choicest and most palatable of foods. It contains the largest amount of nutriment of any food, the total amount being nearly one hundred per cent, while the best grains and legumes contain less than ninety per cent; animal meat from twenty-two to twenty-eight per cent; fruits and vegetables less still. One ounce of olive oil per diem facilitates intestinal digestion, encourages the action of the bowels, and aids digestion in a remarkable way.

The vegetarian diet is generally too poor in fats. The ripe olive, the complement of fruit, contains just what fruit lacks, and makes up a perfect diet, being a wholesome source of fat.

Fruits offer acids, sugar, and fluid in abundance, while the olive supplies fat. It is a good diet for those who are suffering with diabetes and Bright's disease, and all those who have lost their ability to digest starch, from rheumatism, liver complaints, etc.

It is a good substitute, with its delicate, nutty aroma, for creamery butter swarming with germs, or for nut butter. Peanuts are more or less indigestible.

Olive oil is readily accepted by the most sensitive stomach. It tastes good in the month and acts well in the stomach. It makes good, fresh blood, strong muscles, is conducive to good nature, a clear brain, and the highest type of wholesome and righteous living.

It stimulates intestinal activity, being slightly laxative in its effect, stimulating the liver and stomach, and encouraging the process of digestion. In nervous exhaustion, and in diseases where the system demands to be fed rather than drugged, it is indispensible.

Goddard E. Diamond, who is now 107 years old, retains all his faculties, physical and mental, as a man of 50. He attributes his youthfulness to the free use of pure California olive oil, both internally and externally.—J. F. MORGAN, in *Character Builder*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 15, 1904.

EDITORIAL.

THE "REVIVAL" IN WALES.

When people reject the perfect Gospel plan as preached by the servants of the Lord, it seems to leave them open to be played upon by the many and the varied spirits that are abroad in the world. When the truth is rejected, half-truth steps in and is accepted; and half-truth usually brings with it a spirit of deception.

When the Lord revealed the fulness of the Gospel to the earth in our day by the Prophet Joseph Smith and his associates, few received the message. However, just a few years after the establishing of the Church in the State of New York, modern spiritualism had its beginning also in the same state, when the Fox Sisters claimed to have received their communications from the unseen world. Many who would not receive the revelations of God through an inspired prophet, accepted these messages from an unknown source, delivered by mysterious knocks and raps. The revelations of God has in them a power for salvation, which uncanny spiritualism does not possess.

The fact that delusion often comes after a rejection of the truth is again strikingly illustrated to-day, and at our very doors. For the past few years the Welsh people have been exceedingly slow in receiving the Gospel. The Welsh conference has been declining for some time. But few Elders were sent to Wales, and these few found it quite difficult to arouse any interest in the Gospel, until at length, at the last conference held in Cardiff, July 24th, 1904, the Welsh conference was closed by President Heber J. Grant, and the few remaining Elders were transferred to other fields of labor.

But now another and a strange spirit has been working with the Welsh people, and a so-called religious revival is sweeping over that country. This revival has assumed such proportions that it is the talk of the nation. It seems that it had a beginning in the preaching of a young miner, Evan Roberts by name, who claims that he received a "call" to the ministry. He began preaching to his home people. His audience grew into overflowing crowds. The news spread, and he received invitations from all directions to come and conduct revival service. As a contagion the revival fever spread until thousands have been led to "accept Christ" in the usual sectarian manner of expressing a belief in Him. Great enthusiasm prevails in the regions already reached. Meetings are held during the whole day, and sometimes prolonged all night. A case was reported where one man became so violent that he

had to be bound. He frothed at the mouth and spat, saying he was spitting at the devil. A correspondent of the *British Weekly* describes one of the meetings as follows:

"The meeting was at a large mining village a few miles from Pontypridd, bearing the decidedly Welsh name of Ynysbwl. Having a morning free, I arrived at about ten o'clock on a working morning. There had been a heavy fall of snow, and it was bitterly cold, but when I reached the church, I found the large building nearly full. In a very short time it was crowded, and many could not get near. Mr. Roberts did not arrive for two hours after the commencment. He was reported to be ill—and no wonder, for the meeting of the previous day had been carried on till the early morning. But the mission went on in his absence. There was absolutely no order or arrangement in the service, and there was really no conductor. Someone would pray, then perhaps another would start a Welsh hymn, or give testimony, or make confession of sin. This might be followed by another prayer or a short address. Anybody would spring up in any part of the building, and no one could tell one minute what was going to happen the next. This went on for hours without the slightest cessation. Frequently prayer and singing went on together. Sometimes a brief address was delivered by someone in the audience. Perhaps in the middle of it someone else would start singing.

"There was really no confusion. There was undoubtedly great emotion. Some of the strongest men were prostrate in tears, and convulsed by some unusual power. Altogether, the manifestations were extraordinary. When Mr. Roberts arrived at about 12:30, after the meeting had been going on for two or three hours, the same thing continued, except that his presence seemed to give extra enthusiasm. He ascended the pulpit, which had up to this time been unoccupied. He gave a very brief address, which was broken in the middle by somebody in the audience striking up a Welsh tune, and then someone broke in with prayer, and then another quoted passages of Scripture. This was mostly in Welsh, though with occasional snatches of English. Again Mr. Roberts spoke for a few minutes. Then those who professed conversion during the morning stood up. One thing with which I was very much struck was that the names and addresses of those who professed conversion were read out from the pulpit. At 2 o'clock, Mr. Roberts said they might adjourn for a little physical refreshment. They resumed the meeting at 3 o'clock, and went on all the afternoon, all the evening, and well on to the next morning, and the astonishing thing was that everybody stayed. It was only when absolute physical exhaustion came on that the audience began to move. There seemed to be a remarkable spell over the people."

We shall not here say anything about this manner of "getting religion," or of "confessing Christ." Anyone who will examine the Scripture examples of conversion will see wherein they differ. Neither shall we find fault with the good that might be done by these revivals in getting men to abandon their evil habits, but the fact remains clear and unquestionable that the spirits which tell these people that their proceedings are a means of eternal salvation in the kingdom of God, are but snares and delusions. The danger lies in the claim that faith alone will save, which claim is but half a truth—the truth which the deceiver mixes with his error that he may catch the unwary in his

nets. Any way but God's way, is his doctrine, and in these days, when the very elect stand in danger of being deceived, it sometimes takes a wise and nice discrimination to distinguish between the false and the true. The people of Wales would better have listened to the Gospel of Jesus Christ preached in plainness and in authority by the humble servants of God, and thus avoided a confusion and an excitement which cannot possibly take the place of the principles of the Gospel, and, therefore, cannot save them from their sins, or bring them into the Kingdom of Christ.

N. A.

"Boys ought to be whipped each time they smoke cigarettes," said Sir Ralph Littler, recently, at the Middlesex Sessions. Query. How severe should the flogging be to the men who set the boys the example?

We have a few books, "Utah and her people," bound in cloth, with forty-three illustrations and descriptions, which we are closing out for 1s. each; also a few, "Utah, the Inland Empire," a paper covered book of one hundred and ten pages, beautifully illustrated, which sells at 2s. each.

"The fire of the Welsh revival is spreading with undiminished intensity. A football club has become defunct through the influence of the revival, and a football has been ceremoniously cremated," says a London religious journal. If the fire gets much hotter, cricket balls, bats, and wickets, will be in danger; and then, too, croquet, tennis, golf, or any other form of beneficial exercise or innocent recreation will be abolished. It is unreasonable to suppose that the Spirit of the Lord will incite people to foolish acts.

Arrivals.—The following missionaries arrived in Liverpool per s.s. *Winifredian*, November 10, 1904: For the Swiss and German mission—Paul Henning, Jesse R. Pettit, Salt Lake City; Henry T. Darley, Wellsville; J. W. Morrell, Logan; J. E. Evans, Ogden; Jacob Bragger, Goshen. For Great Britain—T. L. Schofield, La Grande, Oregon; Wilford Day, Parowan; Charles Pocock, Tooele; Edgar E. Hill, Murray; Edward C. Thompson, Elwood; John W. B. Young, Forest Dale. For Scandinavia—James Schow, Charles Ohran, Lehi; Lars K. Larson, Hyrum; Carl P. Anderson, Clarkston; Lars J. Carlson, Logan; Nephi Peterson, View; J. P. L. Breinholt, Alfred Peterson, Ephraim; Niels L. Lund, Mayfield; Niels A. Peterson, Hyrum C. Christensen, Elwood; Carl W. Jacobsen, South Cottonwood; Enoch Gillen, Murray; Herman A. Andelin, Cedar; N. Chris. Simonson, Lars H. Larson, Orson J. Olsen, Brigham City; Julius Nelson, Honeyville; Peter N. Christiansen, Mink Creek; Abel Johnson, Sandy; James C. Jensen, Hibbard; James Erickson, Ogden; Daniel Jensen, Spring City; Sister Ida Petersen, Huntsville.

Appointments.—The Elders who arrived for Great Britain, December 10th, 1904, are appointed to labor in the following conferences: Thomas L. Schofield, Sheffield; Edgar E. Hill and Edward C. Thompson, Irish; Wilford Day, Charles Pocock, and John W. B. Young, Bristol.

NOTES FROM THE MISSION FIELD.

THE Swiss and German mission reports fifteen baptisms during the month of November.

PRESIDENT AARON CALL sends the following from Nottingham: "On Thursday evening, December 8th, a social tea was given at Swadlincote, in their new hall, for the benefit of the newly organized Relief society of that branch. The tea was provided by Sister Whetton, who is president of the new organization, and the prosperity of the work of the Lord in that branch was in evidence in the attendance of about forty strangers. The whole organization is a model of enthusiasm, every member of the branch being a tithe-payer."

ELDERS NEEDHAM AND PARKINSON, laboring in Watford, write under date of December 12th, 1904: "Last week we organized a Primary association of twenty-five children, with Sister Annie Willis as president. All of the little ones seem to take a great interest in the same. We find that this is a great help to them, especially in laying a solid foundation for the future. Most of these children attended our Mutual, but they were unable to comprehend the lessons; therefore, seeing we had so many of them, we thought it wise to organize this association."

ELDER DAVID ANDREW writes from Chapel End, Atherstone, under date of December 12th, 1904: "After many discouraging attempts in several villages to secure a hall, our efforts were finally blessed in obtaining the National schools in Hartshill, for one evening, where a successful district meeting was held Sunday, December 11th, 1904, Birmingham conference. President William O. Creer, and others of Birmingham, were present. There have been no Saints in the neighborhood for forty years, but since our short stay here we have been happy in being witnesses to the conversation of some, and to the many others who are rejoicing in their increasing testimonies of the latter-day work."

PROPOSED SAILINGS.

THE sailings from Liverpool to Boston from date, will be as follows:

Canadian	December 31, 1904.
Winifredian.	January 21, 1905.
Canadian	February 4, „
Winifredian	„ 25, „
Canadian	March 11 „

THE LIVERPOOL CONFERENCE.

THE semi-annual Liverpool conference was held in the Blackburn Assembly Rooms, Blackburn, December 11, 1904. Three meetings were held, which were well attended.

President Brinton made a few remarks, after the usual opening exercises, extending a hearty welcome to all. The general and local Church authorities were presented and unanimously sustained. The statistical report showed an average per month per Elder of 729 tracts distributed, 156 houses visited, 42 Gospel conversations, 27 books. There are 10 branches, with a total of 329 souls. There have been 41 baptized since April 1st, 1904.

Elder Wallace Calder said that the laws of God were given for a fixed purpose, and that if we would reap the blessings predicated upon these laws we must obey them. Elder Wright was pleased to note that forty-one souls, at least, in the Liverpool conference, were "not ashamed of the Gospel of Christ." Elder Robson briefly explained the duties of the various officers that had been sustained. Elder Jeffs bore a strong testimony to the divine mission of the Prophet Joseph Smith.

At the afternoon meeting Elder Brough said that the Gospel as taught by the Latter-day Saints was the same as taught by Christ and His apostles. Elder Condie spoke on the restoration of the Gospel.

President Grant said the Latter-day Saints were giving the world the Gospel in a way that no other religion on earth was doing, in that they give up all that is dear to them and preached without hope of earthly reward. He explained how the Latter-day Saints have a knowledge of the divine mission of Joseph Smith.

In the evening Elder McAllister, of the Liverpool office, spoke on the personality of God. Elder Carrigan contrasted the conditions, from a missionary standpoint, of England and Illinois, U.S.A.

President Grant then spoke of the evidences that science and learning were unknowingly giving to the world to establish the divine mission of Joseph Smith; told of his experiences in preaching the Gospel in Japan; and bore a strong testimony to the truthfulness of the Gospel.

Sister Turner of Burnley, and Sister Watson of Rishton, each gave a vocal solo, as did also Brother Watson of Rishton, in their usual splendid style, and Sister Nellie Booth and company sang a quartet, which added materially to the success of the conference.

A good spirit prevailed throughout the day, marred only by the inability of President Grant to be present at the forenoon meeting, through illness.

President Grant, not being well, returned home after the evening meeting, and therefore did not meet with the Elders in priesthood meeting, held the next day. According to the reports at that meeting the Liverpool conference is progressing.

WILLIAM S. WILLES, Clerk of Conference.

MORE PROOFS FOR THE BOOK OF MORMON.

THE evidences of the existence on the American continent, many centuries ago, of a highly civilized people, have accumulated to such an extent during the pas century that the fact is no longer among the doubtful theories or myths of folklore. The discoveries of ruined cities, fortifications, pyramids, temples, and palaces, with works of art, and hieroglyphic inscriptions, all indicate in a

positive manner the rise and fall of races far superior to any of "the remnants left of the land," the tribes we call American Indians.

It is remarkable that prejudice against everything claiming to be in the nature of divine revelation in modern times, should hinder scientific and candid investigation of the historical features of the Book of Mormon, the truth of which has received such abundant attestation in the discoveries here referred to.

We are led to these reflections on this subject by the recent news of a visit of archæologists to a deserted city in "the wilds of Argentina," as briefly touched upon a few days ago by the Seattle *Times*. The incident is but one out of hundreds of a similar character that have occurred since the coming forth of the record of the Nephites, and we give it place in our columns as simply a sample of the proofs that have accumulated. The *Times* says:

"The finding of a long deserted city in the Andes, far away in the wilds of Argentina, is the interesting report brought to this city by Professor Von Burgess of Berlin, and William J. Heminway of New York, two archæologists and explorers who arrived at the Cecil Hotel last night from South America.

"The expedition was organized by the professor, and about a year ago it set out to look for the legendary city, under the guidance of Mr. Heminway. After months of hardship, the party made a fresh start from Arauco and followed the range of mountains to a point about one hundred miles below the mouth of the Imperial river. Thence they struck into the mountains and after several weeks entered a comparatively small valley which contained the long lost city.

"In the opinion of Professor Burgess, the city has been deserted for about two thousand years and was almost completely overgrown again by the forest. The stone buildings, however, were in a state of almost perfect perservation, and graves disclosed the remains of a well developed race. The men evidently were more than six feet in height, while the women were also of large stature. The implements found would indicate that they were engaged in husbandry and stock raising.

"No writings or carvings were discovered, but from other internal evidence, Professor Von Burgess feels justified in fixing the date of the desertion of the city at two thousand years ago. It apparently had at one time one thousand and five hundred inhabitants, but the cause of its abandonment is a mystery, the only explaination that fits the known facts being that it was devastated by an epidemic of some description.—*Deseret News.*

MAKING THE BEST OF THINGS.

THE NEED OF TAKING AN INTEREST IN OUR DAILY WORK.

Do you remember that essay of Leigh Hunt's on "Windows"? "The other day a butterfly came into my room," he says, "and began beating himself against the upper panes of a window half open, thinking to get back. There was he—beating, fluttering, flouncing—wondering that he could not get through so clear a matter, and tearing his little silken soul out with ineffectual energy."

Ah, well! And isn't there many a one of us who is doing the very same thing—beating our wings against the windows of our daily life, hating our daily tasks, and hurting, not only ourselves, like the poor little butterfly, but other people, too?

"Discontent is the great fault of the day," somebody wrote in a daily paper recently. "The proportion of people who are really honestly satisfied with and happy in their life work is very small, and the reason, in a large proportion of cases, is not far to seek; they don't like it—or fancy they don't and so don't take any interest in it."

Isn't that perfectly true? You say to yourself, perhaps: "If only I could travel—be always meeting clever people—order down all the new books from Bumpus's, as the Graybrookes do, instead of staying here year after year, where there's nobody worth knowing, and nobody worth seeing, and nothing worth doing! I hate it all—the work, and the people, and everything!"

You're not taking interest in things, my dear—that's the trouble. What you need to develop is the faculty of interest. Without that all the kingdoms of the world and the glory of them would mean nothing to you after the first few months. The novelty would soon wear off, and you'd be just as bored as you are now.

Does it never occur to you that by going on year after year in that discontented and unhappy way, taking no interest in anybody or anything, you may be gradually losing the power to interest yourself in things?

Did you ever hear of any good resulting from laying up a talent in a napkin?

Suppose that some day the desire of your heart comes to you, and you have money and opportunities for doing all those things that now seem to you so desirable. How tragic then to find that you've lost the power to interest yourself in them; that your mind has become so accustomed to take no interest in anything that it's incapable of exertion.

Suppose you wore your arm for years in a sling, and then suddenly needed to use it. You couldn't; it would have lost its power. It's exactly the same with one's mind. You must exercise it by taking an interest in the little things you do and the little people you meet now—to-day—if you want it to be in good working order when there comes a chance of taking an interest in bigger things. "Happiness is a thing to be practised, like the violin"; so is interest.

> In life's small things be resolute and great
> To keep thy muscle trained.

Hazlitt relates in one of his essays how he went on foot from one great man's house to another's in search of works of art. And how he triumphed over these noble and wealthy owners, because he was more capable of enjoying their costly possessions than they were. While the owners had been working to be able to buy the pictures, he had been working to be able to enjoy them.

Interest doesn't come *because* one has plenty of money to spend, though many people make the mistake of thinking it does. You may meet many a village carpenter or gardener, with little enough of this world's goods, working for his living at some apparently quite monotonous work, and yet taking

such a keen interest in it that the doing of it is a continual source of pleasure to him, and gives him more real satisfaction and happiness than many a millionaire gets out of his millions. No matter what his life was, he would take an interest in it. Interest—that's a thing you must have if you are to do your best and be your best.

If you aren't interested in your work you may be quite certain that you won't do it well; the thing's impossible. If you aren't interested in people you will never see the best side of them. And anyone, even the dullest of us, has some side worth cultivating.

And don't forget that the work you are doing is your life work, to be "done according to the ability"; the life you are living is your one opportunity to show what stuff you are made of, to prove what good work you can do, and what a good thing you can make of life, even if the materials provided are poor. If we remembered that, we should have no time to grow discontented, no time vainly to beat our wings and air our grievances; our thoughts would be too full of plans for doing more for, and being more to others, trying to show how much ability we possess instead of how little.

What poor creatures we must be if the ability to hate our life is the only talent we can show!

> The common problem—yours, mine, everyone's
> Is not to fancy what were fair in life
> Provided it could be; but finding first
> What may be, then find how to make it fair
> Up to our means—a very different thing.

To make the best of the opportunities we have, not to waste our time fancying how much happier we should be if things were different; that is our task, for the art of being happy is the art of discovering the depths that lie in the daily, common things.

And no work is so unimportant that it doesn't matter whether it is done well or ill.

The newspaper boy left you the wrong paper this morning. He was thinking of someone else and taking no interest in his work. The grocer sent salt instead of sugar yesterday, and Mary forgot the carving knife when she was laying the table for luncheon; little things all of them, but you were annoyed. You don't like other people to lose interest in their work, whatever you may do.

And it is only when you are interested in it that you find out how much you can make of commonplace, everyday life; as far as that goes, to most of us life is a commonplace affair.

There's a wonderful satisfaction in feeling that the work you have done is well done. There's fascination in trying to think out ways and means by which you can give those around you a better and happier time; there is thankful content in the knowledge that you really *are* trying, even in only a humble way to follow in the steps of the Master, who "went about doing good."

"Life is not what we find it, but what we make it," and if to each of us is given "according to his ability," may it not be that the reason that a life we do not like is still our lot is that we have wasted so much time in hating it

that we have never found opportunity to learn the lessons it was sent to teach us?

After all, life is very like a school. One lesson this year, and when that is learnt the next. We are not ripe for promotion if we are just at the same discontented, grumbling stage that we were at last year. Under these circumstances can we wonder that promotion does not come to us?

Let there be no more grumbling, no more vain beating of wings. Instead, just a hearty endeavor to make the best of things as they are, and be ready for better things when they come. For many of us life seems such a dull, gloomy round that we need an Elisha to pray for us, "Lord, open their eyes, that they may see." There is sleeping beauty, sleeping interest, all around us. Here, where we are, is none other than the house of God; here is the gate of heaven.—From *The World and His Wife.*

A WISH.

Mine be a cot beside the hill;
A bee-hive's hum shall soothe my ear;
A willowy brook that turns a mill,
With many a fall shall linger near.

The swallow, oft, beneath my thatch
Shall twitter from her clay-built nest;
Oft shall the pilgrim lift the latch,
And share my meal, a welcome guest.

Around my ivied porch shall spring
Each fragrant flower that drinks the dew;
And Lucy, at her wheel, shall sing
In russet-gown and apron blue.

The village-church among the trees,
Where first our marriage-vows were given,
With merry peals shall swell the breeze
And point with taper spire to Heaven.

S. Rogers.

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